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General Notes.

The article by Dr. Hail, on "The Japanese Evangelist and His Work" is part of a paper read by him before the Council of Missions at Karuizawa in August.

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Tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, sapient sixties, serious seventies, and aching eighties is the characterization of life given by Jesse McPherson in his sermon at Karuizawa.

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We go to press too early to more than refer to the funeral of the late Emperor at Tokyo, on the 13th, and the interment at Momoyama, near Kyoto, on the 14th. His posthumous name is Meiji Tennō, after the name of His illustrious era.

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Le Roi est mort! Vive le Roi!! These were brought to mind by the fact that telegrams of condolence and of congratulation were dispatched to the Household Dep't at the same time. The new Emperor was born August 31, 1879, is the third son of the late Emperor, and has three sons. In the midst of her tears for the departed, Japan may well be proud of her new Emperor and Empress, and may rejoice in them.

* * * *

A kind of combined Buddhism, Christian Science, and Immanuel Movement has had wide vogue in Japan for a few years. At Kobe we have come in contact with it, and have heard considerable about a local practitioner, who exercises great influence over certain persons with bodily and mental ailments. Deep abdominal respiration, sitting statuesquely before the healer, and active faith in him and in his methods are among the characteristics of this method of healing. The process tends to mental composure and restful equilibrium of nerves and muscles. It originated with Torajiro Okada, of Tokyo, and is called, after the name of his book, *Seizahō* (Sitting Quietly Cure). It seems to be a very eclectic system, and in this is thoroly Japanese. It reminds one of the *zazen* exercise, for which the Buddhist Zen sect is noted; it also suggests the Buddhist

ideal as to how to enter Nirvana—striving after a vacuous mental state.

* * * *

Rev. Allen K. Faust, of the German Reformed Mission, Sendai, is known thruout the mission circles in Japan for his practical interest in the welfare of consumptives. Last year he publisht a Japanese tract on the subject, and now he has inaugurated "The Anti-Tuberculosis Association of Foreigners in Japan" with the purpose of investigating conditions and disseminating knowledge about means of preventing as well as curing tuberculosis among Japanese. It is intended to issue a bimonthly, and, from time to time, to publish pamphlets in Japanese. The terrible ravages made upon the nation by this fell disease emphasize the value of this new phase of Christian activity in behalf of the people to whom we have been sent as missionaries. One of the glories of Christianity is the multiform ways in which it works to effect the physical and temporal betterment of humanity, prompted by the same motive as that which inspired the physical cures by Christ.

* * * *

About the 20th of July the Japanese nation was plunged into grief at the startling news of the serious illness of His Majesty Mutsuhito. The nation prayed, and, toward the end, hoped against hope, for recovery. But on July 30 the Emperor died at the age of sixty. Foreigners resident in Japan, as well as the people of other nations in their homelands, have sympathized with the sorrowing nation. It is said that His Majesty had reigned longer (forty-five years) than any ruler in Japanese history since the fourth century A.D., which means longest of all really historical sovereigns of the nation, since not much confidence can be entertained in details of so-called Japanese history beyond the middle of the sixth century A.D. It may also be said that Japan never had a reign so illustrious at that of the late monarch. Born November 3, 1852, he became Emperor in January, 1867, and "saw his country pass, with a swiftness suggestive of wonderworking of the 'Arabian Nights,' from a state of feudalism to that of one of the greatest of modern Powers" as the *Illustrated London News* says.

* * * *

At the noon picnic at the Bennett house, Karuizawa, last month, a large gathering of American Boarders and their off-shoots, who have married into other missions, welcomed, as guests, Rev. Wilbert Webster White, D.D., and Mrs. White, Miss Caroline Palmer, a teacher at Dr. White's Bible Institute, in New York City, Miss Holmes, of Nanking, and Madam and the Misses Brewer, of Oakland, Calif. As part of the postprandial program, Dr. Gulick gave an interesting account of the origin, object, and meetings of the Concordia Association (*Kiitsu Kyōkai*, the returning to one, being in harmony society) started June 20, at Baron Shibusawa's villa, Tokyo, and composed of religionists—Buddhist and Christian—moralists, educationists, nobles and commoners. Drs. Greene and Gulick are members. The object is said to be the unification of ethical ideas by mutual interchange of thought and thru investigation of ethical teachings in other countries,—an effort to select and agree upon the best elements in all—in order to assist in the improvement of the national morality. It is proposed to publish a magazine to represent the aims of the Association. That such a society can be started, composed of such widely heterogeneous elements, is very significant.

* * * *

The Japan Magazine for September deals largely with the late Emperor, and contains quite a number of His Majesty's poems, from which we select a few.

Teru ni tsuke Kumoru ni tsukete Omou kana Waga tamigusa no Uye wa ikani to!	Whether it rain or shine, I have one only care: The burden of this heart of mine Is how my people fare!

Uke tsugishi Kuni no hashira no Ugoki naki Sakae yuku yo wo Nao inoru kana!	O Pillar of State, By inheritance mine, I pray untoward fate May never be thine; And that thou through my reign May unmovëd remain!
Tokoshi ye ni Tami Yasu Kare to Inoru naru Waga yo wo mamore Ise no O-gami!	That Our people safe may be, And Our reign thy guidance see, Is the prayer We raise to Thee O Almighty God of Isè!
Atsushi tomo Iware zari keri Hiekaeru Mizuta ni tateru Shizu wo omoeba!	When the summer sun is boiling, Should we say, "Too hot, alas!" When we think of millions toiling In the paddy-fields and grass?
Fuyu fukaki Neya no fusuma wo Kasanete mo Omou wa shizu ga Yosamu nari keri!	On winter nights when wild winds blow, And double care keeps out the cold, I think of those exposed to snow— The nameless, homeless, poor and old.

* * * *

At the initial exercise of his course on Isaiah 40-66, Dr. Wilbert Webster White named twelve lines of work to be done in preparing a Bible lesson for his classes.

1.—Note the contents of the chapter. Find out what is in it. Contrive a means for remembering the thought of the chapter, so as to recall it without the book.

2.—Note its relation to the preceding part.

3.—Note its relation to the succeeding part.

4.—Elaborate or paraphrase the tho't so as to render obscurity clear.

5.—Condense the thought, to help retain it and to get the argument.

6.—Select five striking, outstanding features or facts. Don't get them all from one section, but distribute them thru the chapter. The object is to keep the mind in contact with the material—to keep the mind at work on it, to fix the contents in mind. Vary the methods to keep the mind from growing weary—to keep up interest, so as to make the material your own.

7.—Note the prominent persons, places, words and expressions in the chapter.

8.—Choose a title or name for the chapter. This should be one that is unique and which differentiates the chapter from all others,—one which could not possibly suggest any other, and so lead to doubt. It naturally comes after quite a bit of study on the chapter.

9.—Select a theme for the chapter, and make an outline of thought.

10.—Note difficulties and questions which occur as you study the chapter.

11.—Set down results of your study—make a personal statement of devotional results. Never read a chapter without asking what do I get out of it?

12.—Note down suggestive lines of further study, which you would like to follow out in future, when you have time. In an hour's study of such chapters as Is. 40 or 41 there ought to occur at least half a dozen such lines.

* * * *

With the death of the late Emperor on July 30 ended the Meiji era, and with July 31 began a new era styled Taishō (Resplendent in Righteousness), so that letters were received from friends postmarkt 45-7-30 (July 30, Meiji 45) at the office of despatch, and 1-7-31 at the distributing office. Japanese chronology is a medley of many eras of all sorts of lengths, so that to know at what period in the Christian era any event in Japanese history occurred, necessitates a long chronological table of parallel dates, which has been patiently workt out in the past. Imagine the Christian era from 645 A.D. to 1912 split into

two hundred and fifty eras, and we get some idea of the complexity of the subject of Japanese dates. But this is not all. Unlike our usual practise of excluding the terminus *ad quem*, the Japanese include it, so that our January to July, means with them January first to the end of July. In reckoning years the same year is included in two different eras, as 1912 is the forty-fifth year of Meiji and the first year of Taishō, while the year beginning January 1, 1913 will be the second year of Taishō. Until the era of Meiji a new era might be declared at any time, but in Meiji (1868) it was decided that hereafter an era shall be conterminous with a reign, which simplifies matters considerably. To adopt the words of another: "The ancient custom of *nengo* or year periods becomes a permanent institution. This is one of the traditional usages we should have expected to see discarded. Its chronological effect is decidedly confusing, and since Japan has adopted the Western calendar in all other respects, she might with advantage have extended the reform to her manner of reckoning years. It was out of the question that she should take the Christian era. But she has her own era, the 2572nd year of which we are now living; and whatever doubts students may justly throw on Jimmu Tennō's date [B.C. 660, when this mythical ruler is said to have founded the empire] the reputed year of that sovereign's supposed accession makes a very serviceable starting point for an era. It is far simpler and much more picturesque and dignified, to know that an event occurred in the 1690th year, or the 2125th year of the Japanese Empire than to be told that it happened in the 3rd year of *Chogen* [A.D. 1030] or the 6th year of *Kwansho*" [A.D. 1465]. This awkward system dates only from 645 A.D., which is really within about a century of the time back to when thoro and unprejudiced scholars say actual Japanese history may be traced. The imperial proclamation of the present era ran: "Upon unworthily ascending the august throne of Our Ancestors we alter the chronological term from Meiji to Taishō, according to the rule appointed by the late Emperor, and the forty-fifth year of Meiji shall be the first year of Taishō on and after July 30." It is said the term occurs in a Chinese classic, the *Yi King*, meaning that for a sovereign to wisely employ his ministers and command respect, he must have *great righteousness* (taishō).

Personalia.

Mr. Leeds Gulick past his summer vacation on a farm near Oberlin.

Rev. S.S. White was busy all summer building a new house at Tsuyama.

Rev. T. Matsumoto, for several years pastor of Tottori Church, resigned in mid-June.

Rev. C. F. Reifsnider and Mrs. Mary Gordon Reifsnider past the summer at Karuizawa.

Miss Susan Fisher Gulick, of Oberlin College, spent the summer at her uncle's camp, Fairlee, Vt.

Miss Pauline Rowland was a student at the summer session of Middlebury College in Vermont.

Rev. and Mrs. Chas. McLean Warren, returning from furlo, reacht Kobe by the *Manchuria* on the 10th.

Rev. Chas. Wheeler Iglehart and Mrs. Florence Allchin Iglehart were at Karuizawa during the summer.

Mr. Luther Halsey Gulick utilized his summer vacation by canvassing for an Ohio firm—aluminum wares.

Gordon Bartlett sailed from Yokohama Aug. 17, on the *Minnesota*, to enter upon study in America.

Miss Ada Wright Cockroft, at Kobe College, September 1909 till April 1910, is teaching at Los Angeles, Calif.

Mr. Bennett and Mr. Edward Leeds Clark had a successful trip up Mt. Fuji in August, as did the Misses Stowe.

Born at Kyoto, September 8, to Rev. Frank Alanson Lombard and Mrs. Alice Ward Lombard, a daughter, Margaret.

Miss Fannie Bradley Greene, Mrs. Mary Greene Griffin and Miss Elizabeth Grosvenor Greene were at Karuizawa for the summer.

Mr. Paul Rowland took his M. A. at Harvard on July 20, and was one of the "leaders" at the boys' summer camp, Becket, Mass.

Mr. Bartlett paid a flying visit to Karuizawa in connection with his trip to Yokohama to see his son off, and to welcome the Rowlands.

Messrs. Bennett, Dunning, Gulick and Pedley made an excursion, at the end of August, to the Japanese Alps, climbing Mt. Hodaka, 9,800 feet high.

Rev. Wm. Leavitt Curtis, with his two children, left Yokohama, July 19, by the N.Y.K. line for Seattle. This leaves Niigata without a missionary until next spring.

Miss Florence Cozad Newell, of Oberlin, Ohio, arrived in Yokohama, July 23, by the *Nippon Maru*, and will spend a year with her parents at Matsuyama before resuming her studies.

Miss Charlotte Burgess DeForest's address is: "Care of W.B.M.I., Chicago. She will attend the annual meeting of this Board at Evanston, Ill., later on, and gradually work towards Japan.

Mr. George Emerson Cary and Miss Ethel Vale Grant were married at Taunton, Mass., on the 10th instant. They will make their home at Holden, Mass., where Mr. Cary enters on his first pastorate.

Dr. John Cutting Berry's paper on "Medicine in Japan," read at the Clark University Conference last autumn, was printed in the April Journal of Race Development (II. 4.), and was copied in the Japan Weekly Mail in August.

Mrs. Margaret Abernethy Brewer, and her daughters, Miss Anne Willard Brewer, and Miss Henrietta Foster Brewer, spent the month of August at Karuizawa, from where they went to Ikao and Nikko. Miss H. F. Brewer is the Honorable Treasurer of our W.B.M.P.

Rev. Robt. Elmer Chandler and Mrs. Helen Davis Chandler, of our North China Mission, at Tientsin, after visiting for sometime at Kobe and Kyoto, in June, spent their summer with their mother, Mrs. J. D. Davis, at Karuizawa. They plan to leave Kobe on the 18th, by the *Eiko Maru*.

Mr. Orlando Newell Benton, in employ of our Mission the entire year of 1892, at Kyoto, where he was a teacher of English in the Doshisha, is now engaged with a firm at San Diego, Calif. He is unmarried. Those who knew him, will recall that he is a step-son of Rev. John Ballagh, of Tokyo.

Prof. and Mrs. Herbert B. Sanford, of Madison, Wis., are expected to reach Yokohama on the 24th, by the *Nile*, on the way to Shanghai, where he is to be Asst. Prof. of Engineering in a government college. He has been a professor in the University of Wiscousin. Mrs. Sanford is a sister of our Mrs. Grover.

It is said that Miss Caroline Palmer, the acceptable lecturer at Arima and Ninaoka last year, and at Karuizawa this year, contemplated coming for work in our Kobe Woman's Evangelistic School, before she entered the Bible Institute at New York. She is a genial Congregationalist, as well as a forcible teacher of the Bible.

Miss Marion White, of Minneapolis, had an operation for appendicitis last December; apparently recovering in good condition, she returned to college at Rockford, Ill., but was taken ill with another disease, in April, and has been very poorly ever since. At end of July or early August she was in a hospital, but, at last accounts, was encouragingly improving.

Mr. Edward Leeds Clark graduated at Oberlin College in June. His sister, Miss Louisa Lewis Clark graduated from the Oberlin High School. They arrived at Yokohama, July 23, by the *Nippon Maru*. Both will spend a year at Miyazaki with their parents, where Mr. Clark has been assigned as teacher of Englis

in the Middle School, a position vacated by Prof. Donaldson in July.

Miss Mary Goodale Holmes, Los Angeles, Calif., but temporarily teaching at a Presbyterian girls' school, Nanking, China, spent several months in Japan during the summer. After a visit in June at Kobe College, she went to Karuizawa to spend the hot season with Miss Rachel Reed, the popular osteopathist. Miss Holmes is a daughter of a former honored member from New Jersey, of our American Board.

On July 15 Miss Gertrude Cozad wrote: "I am having a fine rest here at White Salmon, Wash. We are in the Cascades, but on the banks of the Columbia, where, after much twisting and roaming, it made its great break for the sea. On either side Mount Hood and Mount Adams stand as great sentinels." She and Miss Elizabeth Ward returned to Japan by the *Siberia*, reaching Yokohama, Aug. 27.

Rev. Isaac Cannaday and Mrs. Helen Chandler Cannaday, of the Lutheran Mission, India, came to Yokohama Aug. 15, by the *Shizuoka Maru*, spent about two weeks in Japan, mostly with Mrs. J. D. Davis, at Karuizawa, and sailed from Yokohama on the 7th by the *Prince Ludwig*. Mrs. Cannaday is a sister of Rev. Robt. Chandler, and both are children of the veteran Rev. John S. Chandler, of our Madura Mission.

Rev. Geo. Miller Rowland, D.D., and Mrs. Rowland reacht Yokohama, Aug. 19, by the *Shinyo Maru*; after a few days at Karuizawa and at Takayama, they proceeded to Sapporo. Mr. Rowland gave the address before the Christian Associations of Middlebury College, his *alma mater*, on the evening of Baccalaureate Sunday, June 16. He was also a speaker at the Haystack Meeting, June 23, at the Williams Commencement.

Rev. Emery Ward Ellis, Mrs. Minnie Case Ellis, and Miss Mabel Anna Ellis, of our No. China Mission, located at Lintsingchow, sailed from Kobe June 30, by the *Kamo Maru*, for Seattle. Mr. Ellis and his sister are graduates of Doane College, and their home is at Curtis, Neb. Mr. Ellis graduated at Chicago Theological Seminary, while Mrs. Ellis graduated at the University of Nebraska, and at Moody Biblical Institute, Chicago.

Prof. Chas. Fred'k Woodrough, of the Kumamoto Higher Technical School, and Mrs. Katharine Gulick Woodrough, spent their holidays at Hakone Lake. She says of her trip by *kago* (a mountain palanquin): "Alas for another of my childhood illusions, delusions, or ideals! The *kago* ride up Mishima Pass was a nightmare! I never realized how many curves I could be bent into. I really suffered the entire way, yet I can remember when a *kago* was the height of pleasure!"

The elder half of our Mission will remember Miss Mary Louise Graves, of Springfield, Mass., in those days, but of whom we seem to have lost all trace for some years back. She was a member of our Mission from July 17, 1887 till Jan. 21, 1892. In a recent letter from Miss L. Adele Ford, of Morristown, N.J., for some years a subscriber to MISSION NEWS, she says: "Only last September [1911] I met in Switzerland.....Miss Graves." Miss Ford is a great traveler, and Miss Graves apparently is.

Miss Linda Richards' address is: 1677 Middlesex St., Lowell, Mass., where she is in charge of the household of her late cousin, whose husband conducts a milk business. Miss Richards has suffered from chronic rheumatism, which has made her lame for ten years, and increasingly so of late, but up to three years ago, she continued her professional duties of class and lecture work upon nursing. "I am much better than one year ago and I fully believe that God, in his own good time, will grant me the free use of my limbs again. Aside from lameness I am wonderfully well."

Mr. and Mrs. Stanford began their vacation by riding sixty miles in *kuruma*, fifteen in *basha* (stage), and by walking forty five, all thru some of the

finest scenery in Japan, and much of the time within sight of snowcapt mountains all the way from 8,000 to 10,000 feet high. At one point they walkt over half a day (7 a.m.—1.30 p.m.) thru a magnificent forest without seeing any form of habitation, meeting only one person, and climbing up more than 6,400 feet over the Abo Pass, to descend past Yakè-ga-dake, a smoking volcano, into the valley of the Adzusa River. A walk of about seven hours down the gorge of this river revealed constant beauty.

Miss Frances Adelia Gardner, the Mississippi post-mistress, formerly of our Mission, is "busy and well, in excellent health. This country was under water for more than a month last spring, and after the water receded the cutworm did great damage to the delayed crops. The water killed all the peach trees, as well as most of the roses and other shrubs. There is a feeling of depression all thru the Delta country. Some members of the Mission may have heard of my brother-in-law, Chester H. Pond. He died June 10, from hardening of the arteries, passing away in sleep. Loving greetings to all." [Thanks for photographs of the flood. It beat the Karuizawa flood of 1910.]

Miss Florence Harriett Forbes is Extension Sec'y, San Francisco Y.W.C.A. "Our new Japanese Y.W.C.A., first one in the U.S., is flourishing. The dormitory is full and class-work is beginning.

The afternoon of July 16th found a company of twenty or more Japanese gentlemen gathered in the mission house in Okayama to celebrate the sixty-first birthday of Dr. Pettee, who has made his home in that city for nearly thirty-three years. In concession to the custom of this Japanese lucky day, the host wore, not red *kimono* and *tabi*, but a white suit, Okayama-made with red belt and necktie. The same color scheme was carried out in the floral decorations and the light refreshments. There were speeches, congratulatory, reminiscent and witty, a few earnest, grateful words from the host, and a prayer of thanksgiving from Pastor Nagasaka. In lieu of the customary feast, a gift of money, a *yen* for a year, was divided among the six objects dear to Dr. Pettee's heart,—the Okayama church, the Orphanage, the San Yo Girls' School, the Hanabatake Settlement Work, the Northern Chapel building fund and the Chugoku Conference of churches. As a memento of the day, a quaint lacquer tray, and a graceful white marble vase from Mr. Hara's quarry at Akiyoshi were left by the departing guests.

Prospecting in Rich Deposits.

I'm just getting back from one hundred thirty five miles on horse-back and twenty-five by flat-boat, down the Teshio river and along the Teshio coast to Rumoi. I never saw such rough roads, and could almost say as much for the people. Everywhere, however, there were men of intelligence and education, and with thoughts of better conditions if only a way could be found. Some of them think that we Christians are going to help them find that way. Most of the ten towns where I stopped and preached, treasured, as a rich memory, the visit, two years ago, of Dr. Rowland, accompanied by Reverends Namba and Utagawa. A less fortunate town had a similar privilege from a missionary (whose name I could not surely identify) seventeen (!) years ago. In one place there is a little church which has never had a pastor, and has had no direct help from outside except four evangelistic visits, a year apart, during its whole history.

I wont stop for the details of the ten-mile swamp, where I was forced to pause, in order to dig loose my horse's fore-legs, and, standing on a raft of branches, with the aid of another man, literally lift her, by tail and bridle, out of the mire; nor of the crumbling precipice the day before, from whose foot the Teshio river had swept away every trace of a road, so that we had to pass for some hundreds of yards, forty feet up its face, where an almost

invisible foot-path had been worn. My nimble little horse (which Mr. Pedley will remember), lent me by a Pompira Christian, carried me safely across. Though his hind feet, at a change of level, did slip below the path, he hung on and scrambled back with his front ones. My boy, Gordon, whose superior horsemanship had won him the questionable privilege of riding the pack, found it prudent to dismount.

We arrived tired those two days, but found especially eager welcome. In fact both times we were so persistently urged to stay a second day, that we reluctantly upset our program and did so. The day of the precipice, a letter had heralded our coming. The date was "especially satisfactory," because there was a gathering of local magnates in the afternoon and early evening in the school house, "after which would be a good chance for an address." Previous observation of similar gatherings led me to express some doubt of the outcome, but, not wishing to seem a marplot, I assented. When a very small girl came with the message that they were all gathered at the school house *ready* for my talk, it was not necessary for her to put into words her doubt of the truth of the message. Her face told the truth: they had not realized how hilariously and uproariously drunk they could get in the few short hours before my turn. Such yells of joy, embracings, assurances that they expected the treat of their lives! Some "frankly" stated that thus far they "took no stock in Christianity," while others comforted me with assurances that time and civilization would fit them, no doubt, to appreciate it. Then all fell to telling one another at once, very volubly and very controversially, to shut up and let me begin. Two or three who had honestly tried to remain, as far as good manners would allow, sober on my account, got me off by myself and tried to carry on conversation, but in about half an hour they acknowledged themselves beaten—that they were "too drunk to get any profit" that night. However, they were so sincerely regretful and so earnest to hear more Christian truth (for they had had a visit from Dr. Rowland two years ago, and had been reading the Bible and "Morning Light" ever since) that I stayed over, and had the floor consecutively next day, from 1 p.m. till 1 a.m. How this reminds one of stories of our ancestors!

At Teshio, it was different. Though my arrival was late, the notices later, and the only meeting place available (owing to the crowds of lumber men in town) was only a nine by twelve room, twenty or thirty, mostly earnest fellows, got in, and others hung around the door and windows. They insisted, however, "There are others here who would not miss this for any thing. They are reading the Bible—have been for two years—and you must stay another day for their sakes." I positively could not, but after trying till midnight to prove it to them, I gave up and did the impossible. They hustled round giving as wide notice as possible, and, securing a theatre free, had the desired meeting, besides calling on me at the hotel a good deal of the day. That is a big town, and ought to have an evangelist. It is a fearfully wicked place, too. One shudders to have it left so unenlightened. Why, some of the better people have been expecting to *improve* conditions there by petitioning for a licensed quarter! Indications elsewhere do not point hopefully to the desired effect from this method.

At a miserable little room in the Embetsu hotel, about a dozen of the principal men, and one or two travellers came together. Their spokesman avowed indifference, but good-naturedly gathered some friends to give me a hearing, seeing I had taken the trouble to come so far. The whole meeting was the least inspiring of the trip; but four days later, in another town, one of the travellers hunted me up to say that that meeting had decided him to turn seriously to religion, and notebook in hand, he took down my advice as to how to get the spirit he wanted.

The next town was Shusambetsu, where

they were wildly excited and busy over the unprecedented catch of pectens, the handling of which brought together all the farmers to help out the fishermen. I had no acquaintances there, but, in a chance encounter, I was advised to apply to an earnest Buddhist, an enthusiastic, all round fellow, for the loan of his store, which was just vacated, for a meeting place. He promptly granted it, himself saw to its lighting and cleaning, and to fires for the smokers to light up with; and offered me the use of a smaller, more comfortable room in the same building, in case only a small number came. He not only refused to fix a price, but declined the usual present, and brought it after me, when I tried to leave it. Upwards of a hundred did gather, and whatever the effect on the town's people, one traveller, an Otaru man, has, since our return, sent me word that he wants to follow up what he heard that night. Another man, at the end of a two hours' sermon, said he had not come expecting so short a meeting—was that all?—was it really over?

At Tomamae I struck absolutely virgin soil. For some reason or other, the hotel people, an unusually large number of fine appearing folk, took an especial interest in offering their own front room for the meeting, and in posting up the notices unasked by me. They also (what was uncommon in my experience) attended the meeting almost in a body, and got in most of their guests. A good many of the people came together, including two school-teachers, who came by a bad road over a mile or two of hills.

At Onishika, another place where Dr. Rowland had not preached, I had acquaintances, who, knowing of my coming, had made arrangements for a good meeting. They were results of Shintomi Chapel in Otaru.

Rumoi, a town of fifteen thousand inhabitants (when it had had three years less of rapid growth than now), and key to all this region of over a hundred thousand, was our last stop. Here are a few Christians, for whom we have been trying, for years, to get an evangelist. We had a good meeting in the house of one of them. The evangelist, at this writing, is at last engaged, and will soon go on duty there,

Some of the towns I visited are too new to appear in statistical lists accessible, but the total population of seven of them, three years ago, was over forty-five thousand, and one was over fifteen thousand, and another, where I could not stop to preach, over ten thousand. All are growing very fast. In one town, nearly or quite one third of the buildings have been built this year, and the money value of the new must, from appearances, equal, if not surpass, the old.

Travel through there is very expensive, but, for that very reason, the work will not be done without the sympathy of foreigners. Now while, in every part of the empire, the helplessness of the man who has no God to pray to, is brought home to all hearts by the agonized petitions for the Emperor's recovery—even more by the confessed inability to pray, of some who wanted to do so, but had no religion—is the time to claim this new land for Christ.

SAMUEL C. BARTLETT.

Kobe College—An Appreciation.

At first it seemed that it would be a great change to come from teaching department store girls in America to teaching college girls in Japan. But, after all, Kipling is right,—"The Colonel's fine lady, and Bridget O'Grady are sisters—under their skins." And underneath the outside veneer of widely different traditions, customs and habits, Jennie Jones and Kiku Watanabe are much the same,—just girls.

So I found it easy to take root in Japan, and especially at Kobe College where the atmosphere of kindliness and good will makes it impossible not to want to take root and stay forever,—or at least until seventy. At Kobe College friendship is an art, a science, a gift, an inspiration.

There is no form of it that they do not possess and express.

Of course everybody has heard of the beauty and charm of the Japanese maiden. America is full of her; from paper fans, toy lanterns, light opera and mission teas we have been educated in her behalf. So, to find a room full of dainty midgets who looked as if they had just come off one of their own little tea pots was not a surprise to me. It made one feel that she was a new Alice in Wonderland and had just eaten the last bit of cake which admitted her into a fairy china closet.

But as the days went by the scene became more real. These toy girls became actual flesh and blood, with all the problems that inhere in flesh and blood. They became truly girls, with the real girl's aspirations and emotions, possessed of womanly tenderness and strength, earnest in purpose, strong in convictions, intelligent in action.

To see a group of these girls in one of their own meetings helps one to realize that life is real to them. The ease and dignity with which the Japanese women conduct their meetings, take part in literary exercises, speak and pray in public does not cease to seem strange. The women of Japan are quietly and with dignity taking their places in the larger life to which they are being called. Though bound by rigid traditions, they are fitting themselves for the larger duties and heavier responsibilities which come with enlarged environment. And this is what Kobe College is doing and has done for over thirty years. It is taking the Japanese girl off the paper screen and sending her out to meet her new life, equipped with Christian principles, inspired with Christian ideals and trained in Christian methods.

Miss Searle and her corps of conscientious helpers are daily and hourly, by precept and example, impressing upon Japanese girl life an ideal of cultured, earnest womanhood, which is doing much to influence the future of this country.

(Miss) Laura M. Kinkead.

Mission Schools.

Several months ago there was a piquant criticism of mission schools in the leading literary magazine of Japan. While there was truth in it—perhaps considerable truth—yet it was so out of perspective as to give an unfair impression. We have heard substantially the same criticism put in a juster way, from highly educated Christian Japanese, who were teachers in mission schools, and whose cordial sympathy with those schools was undoubted. But such criticisms were past several years ago. The recent criticism was far truer then than now. Our rejoinder is that it is, first, too much of a back-number, as mission schools have advanced in five years, and, secondly, that some of the counts, most unfavorable as they stand in isolation, tho largely true, are no real causes for discouragement when viewed in the light of the actual, tho, compared with the strides of government schools, slight progress of mission schools. Mission schools have not retrograded, but government schools have advanct by amazing leaps and bounds. We referred to this subject in our June issue. In the spring the following questions were askt some friends who are in mission schools. Answers from leading institutions of several demoninations indicate markt improvement and advance within five years. The reply of Rev. Dr. Chappell is at once so brief and to the point, and so representative of the faculty of the principal Methodist school in Japan, that we askt permission to print it.

1.—Have mission schools deteriorated?

2.—Do they send out less men and women of merit and mark than formerly?

3.—Do they occupy a more obscure place in public notice than formerly?

4 —Are they unpopular or less popular than formerly? If so, why?

5.—Have they lost many of their best characteristics because of securing government recognition?

6 —Has the necessity for securing certificated teachers compelled a sacrifice

of moral and spiritual quality in the teaching staff?

7.—Have they lost, to any extent, their former untrammeled freedom in teaching Christianity?

8.—Do they largely have to receive students who, because of inferior mentality, or ill-health, or poverty, can not enter government schools of similar grade?

9.—How about the "inferior" qualifications of mission school teachers, who generally are not specialists?

10.—What bearing has the difference in amount of money at command of mission schools and government schools, on their respective merits?

11.—If mission schools have not deteriorated, or even if they have advanced, have not government schools improved far more strikingly, making an impression, on many minds, of retrograde movement by mission schools?

Dr. Chappell's reply follows:

"AOYAMA GAKUIN,
Apl. 19, 1912.

DEAR BRO. STANFORD,

At close of our compound prayer-meeting last evening, where over twenty were present, and nearly all of them engaged in teaching, I read the article in MISSION NEWS and your questions. In the answers I now give, I think I am voicing their views, as well as my own.

1.—No. We think the quality of work done now is at least equal to that done at any former time.

2.—Perhaps so, but if so, because the beginnings of any movement are likely to produce men of special mark.

3.—Perhaps so, because Government schools of similar grade have come into prominence.

4.—If unpopular this would be shown by keeping away, but we open at Aoyama this April with the largest enrolment in our history.

5.—Government privileges do not prevent us from doing anything that we could do (or did) without them.

6.—Not at all.

7.—Perfect freedom to teach Christianity.

8.—No. We have, in College and Academy, not one aided student, except a few pastors' sons; a little help from an outside fund is given to assist our preachers in the education of their sons.

9.—Men that we have had from the beginning, such as Dr. Eiji Asada and Seiki Wada, stand at the summit of Japan's educators.

10.—It is lack of money that cramps us in equipment and in other ways.

11.—The explanation of it all is in No. 11: that we have advanced but little, if any, but government schools have advanced from nothing to what they are. But I am of opinion that Aoyama gives as good a general education as at least the average school of similar grade, and, in addition, gives that which is invaluable—opportunity for education of the spiritual.

Very truly,

BENJ. CHAPPELL."

Some replies indicate that certain schools feel that a temporary sacrifice of moral and spiritual quality in teachers has resulted from attempt to secure certificated ones. This matter will be adjusted in a few years. The pressure for certificated teachers will lead to Christians qualifying. Some replies also admit that, in general, the keenest and most promising students go to the government schools, and that mission schools, for the most part, have to accept the *nokorimono* —those who can not enter a government school. Some of the more ambitious students make mission schools a stepping stone to government schools. It is also true that the Dōshisha and some other schools had, in April, the largest entrance number in their history. So long as Japan does not supply educational facilities to accommodate half the students who desire secondary and higher education —out of 8,977 applicants at the eight high schools (*koto gakko*) only 2,111 were admitted; of 61,852 at middle schools, 34,408 were admitted, while in many of

the higher technical and professional schools not over a fourth or a fifth of the applicants are admitted,—mere numerical attendance at mission schools is not in itself any indubitable criterion of popularity. But, however that may be, no one acquainted with mission schools in Japan can fail to emphasize that they are generally successful both from an educational and a religious standpoint. Until Japan furnishes *many* more high grade schools, the Government should afford every facility and encouragement to mission schools, which are educating well a very considerable fraction of the thousands of students who can not secure entrance to government schools—and the nation should feel profound gratitude for the opportunities furnisht by mission schools.

ARTHUR WILLIS STANFORD.

Kindergarten Union.

The sixth annual meeting of the Kindergarten Union of Japan was held in Karuizawa, July 31, and August 1. Coming when the whole community was mourning the death of the late Emperor, the program could not be carried out in full. The usual afternoon of games with the children was entirely omitted, while the exhibits from the various schools, instead of being displayed on the walls of the church, were laid on tables in the ante-room. The exhibits were of unusual interest and of the highest order, bearing testimony to the fine work of our Japanese trained teachers. The exhibit of photographs was especially varied and interesting.

The summary of the Annual Report was read by Miss Fyock, and showed what a power for good the Christian kindergarten is proving itself to be. Mothers' meetings were reported from most of the schools. Whole neighborhoods have been revolutionized thru the influence of the kindergarten. A public school teacher gives his testimony to the difference between children trained in the Christian kindergarten and others, especially in their ability to control themselves. Miss Dithridge read a short, but most suggestive paper on the "Pedagogical Value of Games." Mrs. Gordon's excellent paper on the "Christian Teacher as an Evangelistic Force," seemed to strike the key note of the Conference. It was full of telling incidents gathered from many sources. Whole families have been converted thru the influence of the kindergarten. One instance was that of a prominent church member who first became a Christian thru the influence of his child. Also a grandmother, a strong Buddhist, was converted thru her interest in the kindergarten. In some towns the kindergarten is better known than the church.

A general discussion followed, in which most interesting stories were told of children brought to Christ, of mothers earnestly seeking the truth, thru the tireless efforts of devoted Christian teachers, whose hearts were fired with the desire to tell the Christ story. It was the feeling of all that kindergarten work in Japan *is* evangelistic work of the most telling sort, which is doing more to reach the homes of the people than any other agency.

(MRS.) GENEVIEVE DAVIS OLDS.

The Japanese Evangelist and His Work.

Treating this topic textually turns our thoughts, first of all, to the word *work*. In one instance its biblical etymology, and in all of its associations in the New Testament, two things are involved. Activity is one side of it. The life of the evangelist was a strenuous one. Above all others was Jesus himself most active. Our word labor comes nearest to expressng the other side of it. The passivities of the Christian life are involved in it. It is these that give weight and worth to strenuosity in evangelistic service. These passive virtues essential to evangelism are such as self-control, gentleness, for-

bearance, forgiveness, the enduring of wrong without resentment, gentleness, peace, in a word, unambitious love. It is these passive graces that give efficacy to evangelistic activities. "Virtue is eloquence." The evangelist's great aim is to do a work and live a life that shall be the embodiment of the Gospel he teaches.

This fact furnishes a suggestion as to how we should pray for evangelists. Forty years ago a young missionary leaving San Francisco for his life's work in Japan, received from an old missionary this farewell prayer: "I pray God you may do no harm." That was similar to our Lord's exhortation to those going two-by-two before him on a circuit of the country, "Be ye as wise as serpents and as harmless as doves." To be encharactered with that love which is the source of both these factors in the evangelist's endeavors, is that for which we should preeminently and persistently pray. It is the love that is the supremest work of the Holy Spirit to develop, that demands our daily intercessions for these workers. It is *his* work. God wants Japan to be evangelized. For this end he has in the life, death and the resurrection of his Son furnished the moral forces which the Holy Spirit can use for redeeming Japanese. In that sense it is God's work. As missionaries, we seek to be colaborers with God for the same end. In that sense it is our work. But such is God's regard for human personality, that he cannot succeed in his work in Japan apart from the Japanese evangelist. Upon the latter rests the supreme responsibility for evangelization of his own countrymen. It is only as Paul plants and Apollos waters that God gives the increase. The work of the missionary is to focalize all motives, prayers, personal relationships, and training upon the Japanese worker, in such a way as to develop this sense of supreme responsibility in the evangelist. One great lesson of the incarnation is, that God reaches men through their fellows. There is a contagion of goodness when incarnated in a life. "Character is caught rather than taught." It is by the Holy Spirit in and through personalities that the world is to be brought to that conviction of sin, righteousness and judgment that will turn men to God. The individual Christian is God's war chariot, out of which he shoots conviction into the hearts of his enemies. "The Japanese evangelist both by birth and blood, by inherited tendencies, by surroundings and upbringings, knows the Japanese mind, language, and means of approach to his fellow nationals as the missionary cannot know. He is not separated from his people by different methods of living. It is his work to evangelize his own people in a sense in which it is the work of no other. It is *his* work whether he be related to a missionary body or not. The financial assistance given by a mission is for the purpose of aiding the evangelist, with as much freedom from care as possible, to do *his* own specific work. Primarily he is not working for the mission, but out of a sense of personal responsibility, is working for Christ. The pastors, the teachers and educators of the church need to indoctrinate their people with such a sense of personal responsibility as shall issue in the deep down feeling, "woe is me, if I do not do this, *my* work." This sense of personal responsibility by the Japanese worker would give him a hunger for the fullest possible equipment for personal efficiency. It would prompt him to avail himself of all that is offered him in the line of theological and practical training. It would give him a hunger for all that is offered him in theological, or training schools, summer schools and institutes, conferences and Christian literature.

The fact that we are here to hasten the coming of the Kingdom, gives us an interest that should be as unobstrusive as it is profound, in the matter of the evangelist's personal efficiency. If he is not doing *his* work, then he is hindering the growth of the church, our work, his own work, God's work.

How shall we deal with the inefficient evangelist, the one who is not doing *his* own work? We should remember

the possibility of the failure not being a permanent one. In such a case his very failures fully realized, may be the means of future successes. Christ dealt with Peter on that principle. He said to him, —"Simon, Simon, behold Satan asked to have you, that he might sift you as wheat, but I have made supplication for thee, that thy faith fail not, and do thou, when once thou hast turned again, establish thy brethren." That was Christ's way. He held on to Peter and prayed for him, that he might utilize his very failures for future success. Even we, today, recieve the posthumous benediction of Christ's answered prayer in Peter's case. Some failures grow out of misfits. I had one evangelist who failed so thoroughly in two fields that I was rather resigned to let him "resign" when a call came for him to go elsewhere. He did not seem to succeed in the third field. Afterwards he went to still another, where he has developed a self supporting church, has been ordained, and has succeeded in having his flock housed in a neat church-building.

Where, however, there is incorrigible inefficiency, then, "this kind goeth not out but by prayer and fasting." To procure our evangelists through responsible Japanese "go-betweens" is one of the best ways of getting rid of them, when inefficient, with the least friction.

Evangelist is another term in this topic that demands thoroughgoing emphasis. Evangelism means three things: to go to the people with the Gospel; to bring the people, by means of the Gospel, into the obedience of faith; and to train them to fit into their place in the church as a part of the body of Christ. In order to succeed in the first, neither chapels, nor cathedrals are necessary. These may naturally follow, but are not indispensable in the initiatory work, though they may be important. The object of bringing the Christ-revealed God to men is twofold. It is to bring them into obedience to the will of God. The constructive principle of this work is not the mere ingathering of masses of men. It is that of building up the converts into a well organized body, the church, for aggressive work. Eph. 4: 11-16.

There are two methods of doing this work, the mass method and that of personal dealing with individuals. The mass method is that of gathering the people together and preaching the Gospel. Christ did much of this, but did not neglect the other. Some of his most important statements of divine truth, grew out of his intercourse with individuals: Nicodemus, the man born blind, Zaccheus, the Publican, the woman of Samaria, the parable of the Good Samaritan in reply to an individual interlocutor, and other instances. It is to be noted that the Master's mass method was generally preceeded by the hand-to-hand work. Both methods are essential to true evangelism. President Finney, one of the most efficient evangelists of a past generation, is generally associated with the mass method. In his lectures to his students he magnified the method of individual personal effort. He insisted that the value of preaching depended more than all else upon the preacher's personal knowledge of the needs of individuals. Their perplexities, weaknesses, doubts, failures, delays, could be known only by intimate individual intercourse. All sermons not founded upon knowledge gained in this way would be purely academic. He laid supreme stress, too, upon such intercourse being absolutely individual. It must be intercourse alone with the individual, the evangelist, and God, because dealing with individuals in the presence of another would defeat the object in view by throwing the person upon the defensive, or self-justification. The rich as well as the poor must be approached individually; no class of people should be neglected in this work.

A. D. Hail.

School Days in Japan.

"School days, school days, bright and happy school days," this is what confronts

the new missionary when he lands in Japan. We never dreamt when we walked off the platform tightly holding that sheepskin, but that at last the joys and sorrows of school life were over, and we heaved a deep sigh, compounded both of relief and regret. But when we set sail across the seas and brought up in Japan, what did they have the face to tell us first thing? That for three years more we must join the ranks of the book-strap, daily quizes, and final exams, more especially the latter, sad to relate. Ah! Goodbye, sweet dreams. Come back, ye sigh of relief bred in the cavernous depths of the ages "when we were a couple of kids," fostered through sixteen winters of school life, and then let fly before your time. We must take our books and go to school.

When we walked into the Sunday-school rooms of the Methodist church, met our Japanese teachers and were accosted in an unknown tongue, the same sort of chilly sensation swept over us as when, with hand safely clasped in our mother's, we walked into the little red school-house on the river-bank.

But after all, it is fun to be "kids" again. Such a delicious thrill to slide into the long wooden, backless bench with our five or six classmates, tickle our neighbor's ribs, make faces when the teacher's back is turned and imagine we are back where "you wrote on your slate, 'I love you, Joe.'" It makes one refuse to take too seriously the fact that the Japanese can express the same tense of the verb in about ninety-nine ways.

As for the school itself, there were six and seven classes this year, half reciting in the forenoon and half in the afternoon. Our section came in the afternoon, so we had the entire morning for study. With this time for preparation and the three daily periods of recitation, we covered in six months our five readers, the writing of the *kana* and some Chinese characters, about a third of the grammar, and some considerable conversation. In this we began with the man as he got up in the morning, watched him brush his teeth, shave, wash his face, comb his hair, and put on his clothes. We went with him to breakfast, watched for the newspaper, heard how the affairs of the household were managed, got our friend married, took a trip with him to the hotels and all the famous places of the country, helped him build a house, and move into it, called in a tailor to make some party robes for himself and wife, attended the banquet, where, alas, he took sick, nursed at his bedside until they took him to the hospital, were present at his funeral, approved of the exemplary manner in which his widow trained up their young son, and when we saw the lad turn out to be a noble and virtuous young man we left him to become famous while we went back on our track and made the acquaintance of the palefaced English-man, the German who slept late, the maid who was overworked, and many other interesting personages—all this *a la* Mr. Matsuda in his Text Book on Japanese Conversation. Perhaps there were a few other topics, too, which we discussed in class, but this is enough to give you some idea of the range of our vocabulary.

After we had worried through these days of recitations where we were called on times without number (we always knew, though, in what order we would come), what did they do but summon in the examining committee from the association of Confederated Missions and lead us off to a private chamber, one by one, there to look wise and render an account of all the Japanese we had stored away.

Nevertheless, examinations included, we are glad of the chance to attend the Language School. It gives us an organized plan for study, a perspective of the language, a chance to measure up with others, and an association with classmates and people of the city. Each day has its definite assignments and one can not be neglectful of the preparation or be turned aside by other duties without falling behind the class and realizing he is falling behind. And on the other side, the teacher does not come several hours

late and inform you his mother is seriously ill and he must be excused from coming for a few days. The school has a plan of teaching, shows you a plan of study and also a plan of the language, if ever the language had a plan. It does not seem as if one can get this from a private teacher who often proves to be only the jewel box and you must devise your own method of opening it as well as your own method of sorting the contents and taking the most valuable. Thus there is a great economy of time and of worry. Beyond these direct advantages are the others which can not be measured in words. There is the inspiration of the fellowship of the class. To the new arrival this means much. He has some one to laugh with him over the funny peculiarities of this strange land. There is some one to sympathize with him when he says good-bye for thank you. And it is a big consolation to have some one else make mistakes along with you. The simple fact of the school routine is one natural, recognizable phenomenon to which he may anchor in this capsized, unnatural life. Then there are also the advantages gained from residence in Tokyo, this educational and political center of the land. Here we get next to the pulse of Japan. In many of the homes where we are boarding we meet the leading minds from all parts of the country as they gather in for meetings and business. We come into touch with the student life. We do not come into close connection with the work of our own Mission so much as we might in other places, but we get a general view of the entire field and of other Missions' methods. With our time absolutely free for the study we can throw our whole attention and efforts into that, while at the same time, unconsciously, we are making roots in a soil mellow and rich, so that when time comes for transplanting to the stonier ground the hot sun will not wither us with his first glance.

(Miss) Estelle L. Coe.

Some More Reaping in Hyuga.

On June 9, we had our first baptismal service in the Kobayashi field. Till recently there has been no organized group of Christians in that field and no one to shepherd such a group; hence baptisms have not been encouraged. Now we have both; and on Sunday the ninth, two were baptized in Kobayashi, one the wife of the long-time only Christian in that *gun* (county), the other a business man of large enterprizes, living in Nojiri. The next day a man living in Kakuto, famous there for his learning, received baptism in his own home; sickness prevented his coming to Kobayashi. There are now ten Christians in that group and a goodly number of earnest students of Christianity,

A week's tour, to Nobeoka, ending June 28, included two days at Tsuno. There were eleven baptized there in March. And now seven more substantial people were added to the number, making, twenty-three in that small town, and a number of others preparing for baptism in the near future; some one goes there about twice a month to help them, but even when no one from outside is there thirty-five or forty Christians and seekers gather for Bible-study and prayer, and one or more of their number make addresses. They also keep up a Sunday-school of about fifty children; they have collected money for an organ and have begun to lay up a fund for a church building. This is a case somewhat like Tsuma. The whole town has become very favorable to Christianity. Obi has a new pastor, Mr. Iwasa, a recent Dōshisha graduate. Miyazaki is still looking for a pastor.

The new Home for school girls in Miyazaki, is so far completed that the twenty-seven school girls, who, with their matron, constitute the school-girl family, moved into their new Home on the twenty-second. This was one element in the celebration of the silver wedding of Mr. and Mrs. Clark which occurred on that day.

C. A. Clark.

Berlin, Germany.

Dear Mr. Editor:—We are thus far on our journey. We had the usual experience, as I suppose, on the Great Siberian Railway. We got along without any special annoyance. We stopped in Moscow three days and visited the "Kremlin," which I should advise those who have not seen and heard the higher and better forms of Greek worship, to visit. The "Gallery Fretiakoff" is a fine picture gallery of rare and beautiful paintings, largely representing primeval and early Russian habits of life. The "General Museum" has fine paintings, mostly of a later date, a library of ancient Russian literature, and, most interesting of all, a large exhibition, giving the style, mode of life, and habits at home, of ancient Russia and Mongolia. We stopped three days in St. Petersburg and visited (1) "Isaac Cathedral," which cost over 5,000,000 roubles and was over twelve years in building, most beautiful in large and various marble pillars, and fine mosaics of inwrought figures and paintings. It excels in beauty St. Peters of Rome; (2) "Fortress of Petrapol" where Alexander I. was assassinated. It is an exhibition of war and military prowess, and of the tombs of tzars and noted men of Russia; (3) "The House of Peter the Great." This is enclosed and preserved as when he occupied it. Every where there is Greek worship, and the finest of choral singing; (4) "The Alexandral Cathedral," which is grand in mosaic, jasper and opal inlaid; and lastly the "Tzar's Winter Palace," exceeding in beauty and grandeur any thing I had yet seen. Having formerly visited the shop in which Peter the Great worked as an apprentice in ship building, at Amsterdam, I was especially interested in visiting the house,—a cabin in structure, in which he lived and reigned as tzar of ancient Russia. Moscow is Russian. St. Petersburg is European.

We are "doing up" Berlin. It is much changed. One would scarcely think that so great an improvement and embellishment could be made in the space of a decade and a half. Especially is it noticeable in the park—the large amount of statuary in marble and some in bronze—representing in groups of three, the distinguished men of a generation from the 11th to the close of the 19th century, the last group consisting of Friedrich IV., Bismarck and Moltke. This advancement is no where more marked, as I see it, than with the police, in their attitude toward, and treatment of the moving people on the crowded streets.

Osaka, Kyoto and Tokyo, interwoven and combined, were but a puppet show, compared with Berlin.

At Moscow we stopped at the Metropole Hotel; at St. Petersburg, at the Dagmar; at Berlin, at the Alexandra; each and all of which gave us good service at reasonable rates.

We are all well, and wish to be remembered to inquiring friends.

Very Truly Yours,

WALLACE TAYLOR.

The following letter could not be inserted earlier, owing to the fact that no issue of MISSION NEWS is printed in August.

"Dear Friends of the Japan Mission:—

"On the eve of our departure, after a stay of nearly three months in your midst, we would fain speak to you from the fulness of hearts made glad by this sojourn. The delight of the fellowship which we have enjoyed with you, the warmth of your hospitality cannot be expressed. We have sat by your firesides, we have mingled in your family circles, we have seen the family life rounded out and beautiful in the midst of unfriendly environment, we have been with you in your unceasing and multiform ministries of love, we have listened to your stories of past and present work and hopes for the future, and our hearts have burned within us as we talked with you by the way. You are sending us back to our post at the home base, with en-

larged vision, more lofty courage and a deepened faith. Probably you have not always realized how much you were showing us of the wonders God has wrought through you. The eye of the workman grows dim sometimes from constant application to the minutiae of the task in hand. One who comes with fresh eye, bending over, may see the semblance of the finished pattern and know that the result is being accomplished. We have seen the image of the living God appearing in your work in Japan. Not alone do lives of prominent and distinguished service testify to this, a noble company of men and women in more obscure places, not counting their lives dear unto themselves, are laying down their all of time, strength and talent, filling varied posts of usefulness for the salvation of Japan, physical moral and spiritual. They are scattered from one end of the Empire to the other. Not massed in any one place did we find them, nor did we find them all. For them, seen and unseen, do we give thanks, and we would pass on to you our cheer because of them. We believe the dawn is bright in Japan and gives promise of a glorious day. Towards that noon-day we count it our high privilege to press with you—you on the field, we at home, working together with God.

"In grateful appreciation,

(Miss) Kate G. Lamson,
(Miss) Sarah Louise Day."

Report of the Students' Christian Literature Supply Society.

This society was organized April, 1912, for the purpose of supplying students in government middle schools with such Christian literature as is fitted to lead them into the Christian life. It has grown out of the experience that students are eager for easily understood Christian literature. Any individual sympathizing with this purpose is eligible for membership in the society, and becomes a member on the payment of one *yen* annually. For the present it makes use of the "Morning Light." This paper has already done an important work in schools in which it has been used for some years. By arranging with teachers who wish to co-operate in this work copies are sent directly from the printing office to the teachers, who distribute them in their schools. Mr. George E. Horn is the secretary of the society. At the time of its organization, seventy-five *yen* were pledged as a preliminary fund with which to make our first trial. A statement with regard to the nature and purpose of the society was printed, and membership was invited.

Already requisitions from forty-five school teachers for copies of the paper for distribution have been received and responded to. Full statistics are not available, but in twenty-seven of these schools we find there are 11,580 students, among whom 1,185 copies of the "Morning Light" are now being distributed monthly. This exhausts the finances of the society. Correspondence shows, however, that there is still large room for expansion. Each mail (speaking somewhat hyperbolically) is bringing in requests. The general plan is to send to any teacher who undertakes the responsibility of the distribution of these papers about ten per cent of the number of pupils in the school as a start. Each paper, however, is probably read by several students, as well as by members of their families. It is surprising to see how eager students are to get the papers.

The society earnestly desires to expand its work and for this purpose appeals for funds. We desire to enlarge our membership and also to solicit special contributions. Any sums will be highly appreciated. Twelve *yen* ($6.00) provides one hundred copies per month for the year. Contributions may be sent to the acting treasurer, Mr. G. S. Phelps of Kyoto, or may be handed directly either to Mr. Horn or to

Sidney L. Gulick, Chairman.

K. KIMBEI

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